

DOCUMENT RESUME

ED 057 926

RC 004 813

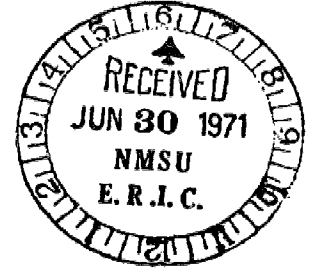
AUTHOR Scholberg, Phyllis M.  
TITLE A Native American Curriculum Unit for the First Grade. NATAM I.  
INSTITUTION Minnesota Univ., Minneapolis. Training Center for Community Programs.  
PUB DATE May 71  
NOTE 39p.  
EDRS PRICE MF-\$0.65 HC-\$3.29  
DESCRIPTORS \*American Indians; Arithmetic; Art Education; Audiovisual Aids; Communication Skills; Cultural Awareness; Curriculum Guides; Elementary School Science; \*Eskimos; \*Grade 1; Language Arts; Literature; Music Education; Physical Education; \*Primary Grades; \*Resource Units.

ABSTRACT

Information about American Indians for use in Minnesota first-grade classrooms is presented in this curriculum unit completed as a requirement for a University of Minnesota extension course in Indian education for public school teachers. The information is divided into sections and is described by subject areas: science, arithmetic, physical education, communication, art, music, language activities, and literature. Also included are suggestions for use of the material by teacher; examples of applications of the material to classroom use; classroom discovery experiments and Eskimo knowledge experiments; art and craft activities; vocabulary lists; lists of audiovisual materials; and other teaching aids for Indian and Eskimo studies. An 86-item bibliography is also presented. Related documents are ED 051 913 through ED 051 920. (PS)

ED057926

U.S. DEPARTMENT OF HEALTH,  
EDUCATION & WELFARE  
OFFICE OF EDUCATION  
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION, POSITION OR POLICY.



A NATIVE AMERICAN CURRICULUM UNIT  
FOR THE FIRST GRADE  
NATAM I

by  
Phyllis M. Scholberg

Series Coordinators:

Gene Eckstein, Indian Upward Bound  
Arthur M. Harkins, College of Education  
I. Karon Sherarts, CURA  
G. William Craig, General College  
Richard G. Woods, CURA  
Charles R. Bruning, College of Education

Indian Upward Bound Program  
and  
Training Center for Community Programs  
in coordination with  
Office of Community Programs  
Center for Urban and Regional Affairs  
Training of Teacher Trainers Program  
College of Education  
Minnesota Federation of Teachers

University of Minnesota  
Minneapolis, Minnesota

May, 1971

This series of Native American Curriculum Units was authored by Minnesota public school teachers while they were enrolled in a University of Minnesota College of Education off-campus Indian education course. The course was taught in the suburbs largely through the initiation of the staff of the Indian Upward Bound Program, an Office of Education funded Minneapolis junior high community school program staffed by Indians and under Indian board control.

The production and distribution of these curriculum units to teachers across the State of Minnesota was made possible by the cooperation and contributions of several agencies.

The Minnesota Federation of Teachers is a teacher union movement affiliated with the AFL-CIO which seeks to promote collective bargaining relationships with school boards and other educational employers. Its activities at the national, state and local levels are directed to all the concerns of teachers about developing a better educational climate for children.

The Training of Teacher Trainers Program, College of Education, University of Minnesota, attempts to help Minnesota colleges and the Minneapolis and St. Paul school systems do a better job of training teachers for inner-city jobs.

The Training Center for Community Programs and the Office of Community Programs are operating divisions of the Center for Urban and Regional Affairs (CURA), University of Minnesota. CURA was established by the Regents to help make the University more responsive to the needs of the larger community, and to increase the constructive interaction between faculty and students, on the one hand, and those dealing directly with major public problems, on the other hand.

These curriculum units are an outgrowth of the participation of the University of Minnesota in the National Study of American Indian Education, USOE Number OEC-0 - 8 - 08 - 147 - 2805.

## A Note on the First NATAM Curriculum Series

During the Spring of 1970, a special University of Minnesota course in Indian education was offered through the College of Education and the General Extension Division to public school teachers in the school system of Columbia Heights, a Minneapolis suburb. This course--which was taught in Columbia Heights--was arranged and specially designed as a result of a request from Columbia Heights school officials and teachers to Mr. Gene Eckstein, Director of Indian Upward Bound. (Indian Upward Bound is a special Indian education program funded by the U.S. Office of Education, the University of Minnesota, and the Minneapolis Public Schools. It operates at two inner-city Minneapolis junior high schools, and functions under the control of an all-Indian board of directors.) In addition to the usual on-campus course requirements, such as reading, enrollees were given special lectures by invited Indians in addition to the person responsible for accreditation, Dr. Arthur Harkins. Lecturers were compensated for their contributions by a special fee paid by the course enrollees. A complete listing of the lecture sessions follows:

- |                |  |
|----------------|--|
| April 1, 1970  | Mr. Charles Buckanaga (Chippewa) "Indian Americans and United States History"<br>Mr. Buckanaga presented a brief resume of the relationship of the American Indian and the in-coming European Cultures. He also discussed a three-dimensional view of historical data, emphasizing the development of gradual feelings toward and the eventual end result of the native Americans. |
| April 8, 1970  | Mr. Roger Buffalohead (Ponca) "Urban Indian" Mr. Buffalohead discussed the conflicts and problems confronting the Indian in the migration to the Urban setting.  |
| April 15, 1970 | Lecture on Urban Indians<br>Dr. Arthur Harkins - University of Minnesota   |

- April 15, 1970 Gene Eckstein (Chippewa) "Cultural Conflict and Change" Mr. Eckstein discussed the changing cultures of the Indian American and the problems encountered.
- April 22, 1970 G. William Craig (Mohawk) "Treaties and Reservations" Treaties by the United States and American Indian Nations. The out growth of reservations and their influences on the American Indian.
- April 29, 1970 Lecture H Ed. III Dr. Arthur Harkins
- May 6, 1970 Gene Eckstein (Chippewa) The psychological and sociological challenges of the Indian American citizen in the transition from the Indian reservation to an urban area.
- May 13, 1970 Lecture H Ed. III Dr. Arthur Harkins
- May 20, 1970 Mr. Will Antell (Chippewa) "Indian Educational Conflicts" Director of Indian Education in Minnesota, Mr. Antell presented the challenges of the teacher in Indian Education, together with their relationship to the Indian student, Indian family and Indian community.
- May 29, 1970 Lecture H Ed. III Dr. Arthur Harkins Comments from the class - final examination.

As a course requirement, each teacher taking the course for credit authored a curriculum unit for the grade level or subject area which he or she was actively teaching. The best of these units - a total of nineteen - were selected, and the over-all quality was judged to be good enough to warrant wider distribution. It was felt that the units were a good example of what professional teachers can do--after minimal preparation, that the units filled an immediate need for the enrolled teachers for curriculum material about Indian Americans, and that they served as an opportunity to test a staff development model. The units were endorsed by a special motion of the Indian Upward Bound Board of Directors.

From Indian Upward Bound Board meeting--Thursday,  
January 7, 1971.

Certain people are asking that the curriculum guide of the NATAM series be taken from school teachings. There was discussion on this and it was suggested instead of criticizing the writing make suggestions on how to better them. Gert Buckanaga made a motion that we support the experimental curriculum guides. Seconded by Winifred Jourdain. Motion carried.

To accomplish distribution, the units were typed on stencils, mimeographed, assembled and covered. Costs were shared by the University's Training Center for Community Programs and the Training of Teacher Trainers Program of the College of Education. The units were then distributed throughout the state by shop stewards of the Minnesota Federation of Teachers, an AFT affiliate. The entirety of these distribution costs were borne by MFT.

A new NATAM series is currently being prepared. It will focus upon contemporary reservation and migrated Native Americans.

The Coordinators

May, 1971

#### AUTHOR'S NOTE

Please bear in mind that the children at this grade level can neither read nor write until the second semester. Since material on Indians or Eskimos that is written at the primer level is rare, units at this stage in education must be presented and directed by the teacher through the combined media of pictures, music, and stories.

## TABLE OF CONTENTS

### INTRODUCTION AND PURPOSE

I	SCIENCE: Classroom Discovery Experiments.....	1
	Eskimo Knowledge Experiments.....	5
II	ARITHMETIC: Measurement Arts of Civilization.....	9
III	PHYSICAL EDUCATION: .....	10
IV	COMMUNICATION: .....	11
V	ART: Color, Design and Crafts.....	12
	Art and Craft Activities.....	13
VI	MUSIC: Music and Music Makers.....	14
	Records.....	15
VII	AUDIO VISUAL MATERIALS: Films about Indians.....	16
	Films about Eskimos.....	17
	Filmstrips about Indians.....	17
	Filmstrips about Eskimos.....	18
VIII	TEACHING AIDS: .....	19
IX	ESKIMO AND INDIANS TODAY: .....	19
X	AMERICAN INDIAN CONTRIBUTIONS: .....	20
XI	LANGUAGE ACTIVITIES: Social Studies Classification Charts..	21
	Indian Alphabetical Vocabulary List...	22
	Eskimo Alphabetical Vocabulary List...	23
	Miscellaneous.....	24
	Additional Language Skills:	
	Compound Words.....	24
XII	LITERATURE: American Indian Poetry.....	25
	American Indian Legends.....	28
XIII	FOOTNOTES: .....	37
XIV	BIBLIOGRAPHY: Indian Books for Young Readers.....	38
	Reference Books.....	38
	Eskimo Books for Young Readers.....	38
	Reference Books.....	39
	Indian Resource Bibliography.....	39

## INTRODUCTION AND PURPOSE

The purpose of this unit is to bring about greater awareness and understanding of the Indian in our society as stated in Mayor Naftalin's 1969 American Indian Day and Week Proclamation:

WHEREAS, Minneapolis is the home of nearly 8,000 Indian men, women and children who constitute the largest Indian population in any single area of the state; and

WHEREAS, the unique role of the Indian in the growth and development of this nation was first given official recognition during the administration of President Harry S. Truman, through the proclamation of National Indian Day; and WHEREAS, Indians as an ethnic minority are still seeking full acceptance into American life; and

WHEREAS, many of the problems presently confronting the Indian community could be alleviated through better housing, employment, schooling, training, counselling, and health care; and

WHEREAS, it is also desirable that Indian history and culture, Indian aspirations and Indian concerns and sensitivities should be more widely known and understood by both Indian and non-Indian alike; and

WHEREAS, in an attempt to foster better understanding of the Indian in our society;

NOW, THEREFORE, I, Arthur Naftalin, Mayor of the City of Minneapolis, do hereby proclaim May 10 as AMERICAN INDIAN DAY and the Week of May 10 as AMERICAN INDIAN WEEK.

## I. SCIENCE

### (CLASSROOM DISCOVERY EXPERIMENTS)

Science is discovering ideas that help us to understand the world around us; science is learning to make wise choices in deciding how to live with one's environment.

The Indians knew how to use what they found around them. They knew how to do many things that we do today.

Let us examine some of the Indians' understandings of the universe, earth, conditions necessary to life, living things, physical and chemical phenomena, and ecological relationships.

The four-part method will consist of:

1. Statement of belief or scientific principle.
2. Indian utilization of knowledge.
3. Modern application.
4. Classroom experiment for proof.

**Statement:** That the moon can be used as a calendar.

**Utilization:** Full moon appears about every twenty-nine days.

**Application:** Calendar month has approximately the same number of days as the "moon month" of the Indians.

**Experiment:** Keep a record of the number of days it takes from one full face of the moon to the next. Compare this "moon month" with the number of days in the calendar month.

**Statement:** That wood can be bent to make things spring rapidly through the air.

**Utilization:** Pieces of wood bent into bows and used to shoot off arrows.

**Application:** Springboard for diving into water.

**Experiment:** Extend a wooden ruler over the edge of a table. Place an eraser on the free end of the ruler. Bend this end down and quickly release it. Watch the eraser fly into the air.

Statement: That an object can be made to fly on a straight path through the air.

Utilization: Put feathers at end of arrow.

Application: Tail fins on airplanes.

Experiment: First, throw a drinking straw across room--note how soon it falls to floor. Then, cut slits in one end of the straw and criss-cross two strips of paper into the slits. Now, throw straw across room. Note flight path of straw.

Statement: That warm air and smoke rise.

Utilization: Tepees built with opening at top.  
Smoke signals sent from campfires.

Application: Top-window ventilation for cooling rooms.  
Chimneys for fireplaces. Smokestacks.

Experiment: Hold inflated balloon over warm radiator; watch balloon rise as the air warms. Blow out a match flame; see smoke rise.

Statement: That bark or animal skin can be shaped to carry people and things on water.

Utilization: Canoes and kayaks.

Application: Small boats and large ships travel on water to near and far places. Hollow spaces inside help to keep them afloat.

Experiment: Put a piece of paper on water in a basin. Place coins on the paper. Observe how rapidly the paper sinks. Now, fold another paper into the shape of a box. Place the paper box with coins in it on water in basin. The box-shaped paper will remain afloat until the paper becomes saturated.

Statement: That many things float in water.

Utilization: Rafts made from logs tied together.

Application: Lumbermen float logs downstream to sawmills and papermills.

Experiment: Drop a cork, a piece of wood, a small stone, a nail, and a coin into a basin of water. Watch the cork and wood float while the other objects sink.

Statement: That work can be made easier by pulling things instead of carrying them.

Utilization: Travois, or drag, made from two long, strong branches for pulling household goods when they moved.

Application: Carts and trailers are "drags" on wheels.

Experiment: Carry a stack of books across the room. Then, put these same books on a chair; tilt the chair and drag it across the room. Agreed--pulling is easier than carrying.

Statement: That rubbing causes heat and sometimes starts a fire.

Utilization: Indian fire drill.

Application: Friction matches and flint lighters.

Experiment: Rub palms of hands together quickly to generate friction heat. Strike match on abrasive material to ignite it.

Statement: That rubbing wears away some things.

Utilization: Drilling holes in shells for stringing wampum beads and jewelry.

Application: Drilling for water, oil, and mineral ores.  
Drilling teeth to remove decayed parts.

Experiment: Rub a nail file against a fingernail. Watch the end of fingernail wear away.

Statement: That sound travels through solid objects.

Utilization: Listened for far-off sounds by putting ear to ground.

Application: Door knocker.

Experiment: Rest head on desk or table. Scratch same surface at arm's length distance. Note loudness of sound.

Statement: That certain plants contain dyes.

Utilization: Painted faces, bodies, ornaments, and animal skins with juices of berries and vegetables.

Application: Vegetable coloring for Easter egg dyes and children's toys.

Experiment: Squeeze several kinds of berries into separate dishes; place beet slices in dish of water. Dip separate small pieces of cloth into the various colors. Observe that the different shades of stains match the original sources.

Statement: That foods can be preserved by drying.

Utilization: Meat and fish were hung on racks in the sunshine or smoked over fires.

Application: Raisins are dried grapes; prunes, dried plums.  
Dehydrated food products: powdered milk, dry cereals, potato and onion flakes, etc.

Experiment: Place samples of dried food products on science table. Leave uncovered at room temperature for several days. Examine for lack of spoilage.

Statement: That plant food makes plants grow better.

Utilization: Fish fertilizer for corn and tomato plants.

Application: Animal waste, plant compost, and commercial fertilizers for improved crop production.

Experiment: Soak lima beans overnight. Plant some seeds in sand; plant other seeds in loam mixed with florist plant-life additive. Water daily. Observe difference in growth patterns.

(ESKIMO KNOWLEDGE EXPERIMENTS)

Statement: That one can get fresh water from salty sea water.  
Utilization: Eskimos melted bluish-colored chunks of ice from which the salt had settled out during processes of melting and re-freezing.  
Application: Desalinating machines and factories.  
Experiment: Boil water in a covered kettle. As evaporation and condensation of the water takes place, note through tasting that the condensation on the cover of the kettle is tasteless.

Statement: That sun goggles prevent snow blindness.  
Utilization: Carved bone and driftwood goggles.  
Application: Sun glasses.  
Experiment: Construct cardboard eye masks with narrow slits. Observe the effect of eyeshades for cutting glare.

Statement: That smooth things slide more easily than rough things.  
Utilization: Ice runners on sleds.  
Application: Steel sled runners; waxed skis.  
Experiment: Glue sandpaper to bottom of cigar box. Slide box across flat surface using the smooth top and then the rough bottom. Compare movement.

Statement: That boats can be waterproof.  
Utilization: Kayaks and umiaks.  
Application: Natural and synthetic materials for boats and canoes. (Wood, aluminum, fiber glass, teel, and plastics).  
Experiment: Cover a simple box-type frame with aluminum foil. Float the "boat" in a pan of water.

Statement: That air helps to float things.  
Utilization: Sealskin bag floats on harpoon lines.  
Application: Buoys; life preservers; pontoons; bobbars; etc.  
Experiment: Attach inflated balloons on either side of cigar box. Watch the ease with which it floats.

Statement: That one can discover means to find directions.  
Utilization: Eskimos followed or crossed the prevailing wind blown snow drifts.  
Application: Compasses for measuring and indicating direction.  
Experiment: Float magnetized steel needle on cork. Points N.

Statement: That snow and ice chunks can be used for shelter.  
Utilization: Igloos.  
Application: Solid construction materials for protection from elements.  
Experiment: Build a snow fort. (Windbreak.)

- Statement: That certain materials are opaque.  
Utilization: Seal-gut windows.  
Application: Glass and plastic windows and skylights.  
Experiment: Make a peephole box. Slide panels of wax paper, cellophane, paper, cloth, foil, and cardboard across opening. Contrast opacity.
- Statement: That heat can be stored or retained.  
Utilization: Igloos insulated with animal skins.  
Application: Insulation materials: asbestos, rock wool, fiber glass, paper, aluminum, etc.  
Experiment: Bake two potatoes: one wrapped in aluminum foil and one unwrapped. Compare cooling rate.
- Statement: That burning oil gives heat and light.  
Utilization: Eskimo bowl lamp--fiber wick and blubber fuel.  
Application: Oil lamps; oil furnaces.  
Experiment: Candle burning effects.
- Statement: That freezing keeps meat from spoiling.  
Utilization: Ice and snow storage rooms.  
Application: Freezers and storage lockers.  
Experiment: Wrap two pieces of meat; refrigerate one and place the other on room shelf. Next day unwrap and smell both pieces. Detect fresh vs. spoiled.
- Statement: That animal skins can be softened for clothing.  
Utilization: Eskimo women chewed and scraped skins.  
Application: Furriers dress skins.  
Experiment: Visit furrier or taxidermist to observe work.

Statement: That wood fibers absorb water.  
Utilization: Wood-shaving towels.  
Application: Butchers, storekeepers, and custodians use sawdust to dry wet floors.  
Experiment: Pour water into tray of sawdust.

Eskimos knew how to use the ice, the snow, and the animals around them. These experiments should help to show how the Eskimos were able to live in this cold, cold part of our earth.

Many Eskimos still do these things as they were done ages ago, but many Eskimos have modernized their way of living.

## II. ARITHMETIC:

### (MEASUREMENT ARTS OF CIVILIZATION)

Indians had no system of money. Some tribes used objects as a medium of exchange called "wampum." Coastal tribes used shell beads; interior tribes used furs. Producer-consumer economics revolved around trading or bartering.

#### Short-time measures:

1. Shadow stick.
2. Rope knot "rough" clock.

#### Long-time measures:

1. Day and night--sunrise and sunset.
2. Calendar month--moon phases (29 days).
3. Seasons and year--star and planet positions.

#### Liquid measures:

1. Handful
2. Gourdful
3. Jugful

#### Dry measures:

1. Grains
2. Shells

#### Systems of counting:

1. Finger and toe digits--5's, 10's, 20's
2. Pebbles and shells--one to one correspondence
3. Notches in sticks
4. Knots in ropes
5. Rungs on ladders
6. Coup sticks

#### Numbers in nature:

##### 1. Even numbers

- 2's -- human and bird legs; arms; wings; ears; eyes
- 4's -- limbs of hairy quadrupeds; directions; winds
- 6's -- insect legs; snowflake points; honeycomb cells
- 8's -- spider legs; octopus tentacles

##### 2. Odd numbers

- 1's -- nose, mouth, beak, tail
- 3's -- triangle-shaped evergreens; trillium, poison ivy, and clover leaves
- 5's -- hand and foot digits; maple leaf lobes; starfish
- 7's -- rainbow colors; ash leaf arrangement

### III. PHYSICAL EDUCATION

#### 1. Indian Games -- Traditional

Chunky - hoop and pole  
Gegouge - nut toss  
Ma-Goo - pom-pom-pull-away  
Bas Quâits - ring toss  
Shinny - hockey  
Lacrosse - scoop racket ball  
Snow snake - ice javelin  
Snow boat - coasting  
Dog sled racing  
Blanket tossing - trampoline

#### 2. Skills

running  
juggling  
swinging  
stilt-walking  
rope jumping  
bowling  
wrestling  
riding  
roping  
target-shooting  
dancing

#### 3. Ball Games

stick ball  
kick ball  
didge ball  
tether ball  
soccer ball  
football  
basketball

#### 4. Activity Games

badminton  
shuffleboard

#### 5. Stunts and Relays; Games for the Young Children;

rabbit hop  
crab walk  
seal crawl  
horse gallop  
somersaults  
whirling circles

duck fly  
snake catch  
turtle tag  
shadow tag  
coup stick  
bean bag toss

Indian-file huntsman (follow-the-leader)  
jump in the brook  
bear in the pit  
squirrel and trees  
braves and quiver  
run the gauntlet

guessing games (hand and moccasin)  
passing games (button, button)

string game (cat's cradle)  
bull-roarers (disk on string)

ball and jacks  
spinning acorn tops  
corncob darts  
Eskimo buzz board  
Eskimo seesaw board

#### IV. COMMUNICATION:

##### Sign Language

Sign language was the universal language of the American Indian tribes. For the Indians of yesterday it was a necessity--because each tribe spoke different languages. (William Tomkin's book Indian Sign Language is an excellent source for information on sign language.)

##### Sound Signals:

1. voice - call posts
2. tom-tom

##### Sight Signals:

1. motions--hand, arm, body
2. flag system--blanket
3. smoke (daytime)
4. fire arrows, flaming torches (nighttime)
5. reflections--sun on shiny rock
6. trail signs--broken twig, stone pile, blazed tree

##### Recorded Messages:

1. picture writing--birch bark, buffalo skin
2. color symbols--wampum belt treaty agreements
3. carvings--totem pole stories
4. talking leaves--Sequoyah's Cherokee language alphabet

Indian carvings are among the most remarkable works of art produced by any people in the entire world:

Indian tribes had no alphabet for a written language, but some tribes on the Northwest Coast were skilled wood workers. The story-telling totem poles recorded legends of a tribe, personal adventures, special events, or important memories.

Both the United States and Canadian governments have established special training courses where Indian artists can teach totem pole carving to other Indians and preserve fascinating and dramatic legends.

## V. ART

### (COLOR, DESIGN, AND CRAFT)

North American Indian art is many arts of many tribes. Each tribe had its own kind of art. Some of it was known nowhere else in the world and has continued hundreds of years to the present day unchanged.

#### 1. Color (some of their symbolic meaning)

white - day, clear water, South, friendship  
black - growth, life cycle, completeness, West  
red - morning, evening, good health, North  
yellow - sun, moon, East  
orange - calm after storm, peace  
grey - gloom, fatigue  
purple - sadness, death, war

#### 2.

line - arrow (up--day; down--night) and horizon  
circle - everlasting goodness and sun  
square - human and animal  
triangle - shadows and mountains

#### 3. Crafts

basketry	- woven, watertight; to store and carry food - decorated with beads, shells, feathers
pottery	- unglazed; coiled and shaped by hand - painted to show religious rituals
weaving	- rugs and blankets on simple looms
sculpture	- canoes, masks, totem poles (wood) peace pipes and arrowheads (stone)
metal work	- weapons, tools, jewelry; soldering, welding, hammering, engraving, embossing
architecture	- terraced pueblos, igloos
embroidery	- porcupine quills in skins
painting	- sand painting, pottery and body

Indians used materials found in nature for their art. Each artist tried to express his group's traditions, as well as his own feelings.

Indian artwork embraced repetition of designs, unity, harmony, balance, contrast, discord, rhythm, and movement.

( ART AND CRAFT ACTIVITIES )

1. Basketry  
raffia-fiber coiled hot dish holder
2. Pottery  
clay--coiling and modeling
3. Weaving  
paper place mats and rugs  
cloth loop hand-loomed pot holders
4. Sculpture  
balsa wood carving--totems, canoes, dugouts  
soap carving--animals  
sawdust sculpture  
paper-mache masks
5. Metalwork  
metal tooling--aluminum sheeting (etching & texturing)
6. Architecture  
egg-shell igloos  
toothpick, bark, log, wood block, or twig shelters
7. Embroidery  
beaded wampum belts  
roving-yarn scenes
8. Painting  
water color; oils; finger paints  
sand painting  
seed painting
9. Other Art Techniques  
figure drawing  
macaroni bas relief  
graph-paper designs - geometric
10. Other Craft Activities--Toys  
rattles  
tom-toms  
bull-roarers  
ring toss game (Bas Quoits)  
corncob dolls - Kachinas

## VI. MUSIC

### (MUSIC AND MUSIC MAKERS)

The Indian's life began and ended in song. To the American Indian, music was a serious matter. All of the important events were celebrated with song or dance.

There were the following classifications of songs:

Lullaby	Ceremonial
Prayer	Ritual
Chant	Seasonal
Hymn of Praise	Work Activity
Courtship	Animal Dance
Death	War Dance

Rhythmical accompaniment was supplied by tom-toms. The heartbeat of the drum and the glory of its past are still with us. In some tribes, singers carried the melody along with the flute.

The Indians had two kinds of music - music that was sung and music that was played; the Indians sang most of the time and played their musical instruments much of the time.

### (MUSICAL INSTRUMENTS)

Tom-tom: singleheaded	(skins stretched and laced over cylinder. Hands, straight drumstick, or loop beater.)
Drum: double-headed	
Rattle: gourd, shells, pebbles, teeth, horn, rawhide, hoofs, claws, wood	
Noise-maker: notched sticks and split sticks	
Whistle: bone	
Flute: reed, cedar, clay	

(RECORDS)

Folkways/Scholastic Records (906 Sylvan Avenue, Englewood Cliffs, New Jersey 07632) has produced several good American Indian records.

American Indian Dances contains many examples of Indian dances - rain, harvest, hunting.

Healing Songs of the American Indian includes songs of animals, spirits, and nature of the Sioux, Chippewa, Northern Ute, Papago, Yuma, Menominee, and Makah tribes.

Hopi Katchina Songs and Six Other Songs by Hopi Chanters.

Indian Music of the Southwest was recorded on location using instruments and voices of Zuni, Hopi, Navajo, Mohave, Papago, Pima, and Apache Indians.

Kiowa includes songs and dances of the Kiowa.

Music of the American Indian of the Southwest.

Music of the Pawnee.

Music of the Sioux and Navaho.

Songs and Dances of the Flat Head Indians.

Songs and Dances of the Great Lakes Indians.

War Whoops and Medicine Songs includes music of the Winnebago, Chippewa, Sioux, Zuni and Acoma.

## VII. AUDIO-VISUAL MATERIALS

### Films about Indians

Films Available from Encyclopedia Britannica, Educational Corporation.  
425 North Michigan Avenue, Chicago, Illinois 60611

American Indian Before European Settlement

Boy of the Navajos

Hopi Indian Village Life

Indian Boy of the Southwest

Indians of Early America

Indian Family of Long Ago

Meet the Sioux Indians

Tahtonka

Woodland Indians of Early America

### Films about Eskimos

Available from Encyclopedia Britannica Educational Corporation  
425 North Michigan Avenue, Chicago, Illinois 60611

- E-8: Eskimo Family
- W-18: White Wilderness, Part I
- W-19: White Wilderness, Part II
- W-20: White Wilderness, Part III

### Filmstrips about Indians

Filmstrips available from Curriculum Films, Incorporated

#### American Indian Life (sound)

- Indian Houses
- Indian Food
- Indian Clothing
- Indian Crafts
- Indian Decoration
- Indian Ceremonies
- Indian Games
- Indian Transportation
- Indian Communication

#### Our Land and Its Story

T220-4 Indians

Available from the Encyclopedia Britannica Educational Corporation,  
425 North Michigan Avenue, Chicago, Illinois 60611

#### American Indian Cultures: Plains and Woodlands

- The Boyhood of Lone Raven
- Manhood of Little Coyote
- Young Manhood of Quick Otter
- The Travels of Quick Otter
- Flamingo, Princess of the Natchez
- The Journey of the Flamingo Princess

#### Indian Cultures of America

- Indians of the Southeast
- Indians of the Southwest
- Indians of the Northeast
- Indians of the Plains
- Indians of the Northwest

Children of Many Lands

E7-108 Navajo Children

Available from McGraw-Hill Films, 330 West 42nd Street, New York, New York 10036

Our Friend: The American Indians

Indians of the Pacific Coast  
Where Did the Indians Live?  
Eastern Forest Indians  
Indians of the Western Plains  
Pueblo Indians of the Southwest  
Our Indian Neighbors Today

Available from SOciety for Visual Education, 1345 Diversey Parkway, Chicago, Illinois 60614.

Adventures with Early American Indians by Margaret Friskey.

Indians of the Northwest Coast: Sea-Going Hunters  
Indians of the Plains: Buffalo Hunters on Horseback  
Indians of the Northeast Woodland: Longhouse Hunter  
Indians of the Southwest: Pueblo Dweller and Apache

Filmstrips about Eskimos

Filmstrips available from Curriculum Films Incorporated

Children of Many Lands

E7107 - Eskimo Children

Eskimos of Alaska Series

Summer Days  
Hunting and Fishing in Summer  
Winter Days  
Hunting and Fishing in Winter

VIII. TEACHING AIDS:

Workbooks: (Pictures and Text)

Polkinghorse, Muriel. Indian Long Ago and Now. Ditto, 1938

Rudolph, Evelyn. Book of Indians, Hayes, 1940.

Posters: (Paintings and Text)

Hansen, Helen. American Indian. Hayes, 1960.

Buffalo Hunt

Home Life of the Plains Indian

How the Plains Indians Traveled

Communication by Smoke Signals

American Indian Games

The Buffalo Dance

The Indians Made Canoes of Birchbark

The Forest Indian at Home

The Navajo Indians

The Hopi Pueblos

Ripper, Charles. Familiar Animals. Hayes, 1967.

American Elk

American Bison

Black Bear

Bighorn Sheep

White-Tailed Deer

IX. ESKIMOS AND INDIANS TODAY:

Eskimos served as guides, scouts, and construction workers in World War II. Many of them have found work in growing settlements of Alaska and northern Canada.

The Mohawk Indian ironworkers are a close-knit cluster of a few thousand in an 85,000 man trade. They have worked on the world's highest bridges and tallest buildings and towers. No group has climbed higher.<sup>1</sup>

X. AMERICAN INDIAN CONTRIBUTIONS TO SOCIETY

1. Foodstuff:

maize	tomato	cocoa
popcorn	potato	chocolate
beans	yam	cassava
peas	peanut	hominy
avocado	melons	chewing gum
artichoke	berries	nuts
squash	wild rice	oils
pumpkin	maple sugar	meal

Over half (4/7) of all foods grown in the U.S. were used by the Indians before the coming of the Europeans.

2. Medicine:

cocaine	arnica	wintergreen
cascara	ipecac	etc.

For the past 400 years, botanists and physicians have not discovered an herb that was not known to the Indians.

3. Processes:

planting	freezing	smoking
irrigation	drying	storing

Methods were well advanced when compared to the rest of the world.

4. Miscellaneous:

rubber	canoe	hammock
tobacco	snoshoe	games
peyote	toboggan	psorts

crafts and designs

names - states, mountains, lakes, cities, rivers, animals

trails - which have become highways

federal system - states within a state

5. Democratic Traditions:

chief is servant of the people

community must respect the diversity of man

6. Wisdom: "Do not judge another man until you have walked in his moccasins for seven days."

XI. LANGUAGE ACTIVITIES

(SOCIAL STUDIES CLASSIFICATION CHARTS)

(pictures and word labels)

FOOD

1. plants

beans  
corn  
melon  
peanut  
pepper  
potato  
squash  
sweet potato  
tomato

acorns  
berries  
leaves  
maple syrup  
nuts  
roots  
seeds  
wild rice

2. animals

fish  
seafood  
wild turkey  
squirrel  
rabbit  
deer (venison)  
bear  
buffalo  
sheep (mutton)

3. Eskimo meats

seal  
polar bear  
walrus  
whale  
fish  
rabbit  
caribou (reindeer)  
musk ox  
birds (ptarmigan)

CLOTHING

breechcloth  
leggings  
moccasins  
feather headdress  
robes and blankets  
fringed-leather shirtcoats  
plant fiber skirts  
beaded wampum belts  
deerskin tool pouches

Eskimos:

fur parka  
sealskin mukluks  
mittens  
goggles

SHELTER

tepee  
wigwam  
hogan  
longhouse  
sod lodge  
adobe pueblo  
thatched huts  
igloos (snow and frame)  
tents

TRANSPORTATION

bullboat  
canoe & dugout  
foot-runner  
travois "drag"  
horseback  
snowshoe  
dogsled  
toboggan  
kayak & umiak

(INDIAN ALPHABETICAL VOCABULARY LIST)

- A -- arrow, arrowhead
- B -- bow, buckskin, buffalo, bullboat, braves
- C -- canoe, cradleboard, council, Calumet, chief
- D -- dugout, dances
- E -- embroidery
- F -- firedrill, fringe, furs, flint
- G -- gourds, gods
- H -- hammock, hogan, happy hunting ground
- I -- Indian corn
- J -- jewelry
- K -- Kachinas
- L -- leggings, longhouse, lore
- M -- moccasin, Mahnomen, medicine man
- N -- nuts
- O -- offerings
- P -- papoose, peacepipe, pemmican, pottery, pueblo, potlatch, powwow
- Q -- quiver, quinine, quill
- R -- rice (wild)
- S -- scout, smoke signals, squanto
- T -- tepee, toboggan, tom-tom, totem, travois, tobacco, tribe
- U -- Ute
- V -- vanilla
- W -- wampum, wigwam, warrior, wickiups, wrestling
- X -- xanthin (yellow coloring matter of flowers)
- Y -- Yuma
- Z -- Zuni

(ESKIMO ALPHABETICAL VOCABULARY LIST)

- A -- Alaska, Arctic
- B -- blubber, bolas (sling)
- C -- caribou
- D -- dogsled, driftwood
- E -- Eskimo "eaters of raw meat"
- F -- furs, fishing
- G -- goggles
- H -- harpoon, husky, hunting
- I -- igloo, ivory
- J -- javelin
- K -- kayak
- L -- lamp
- M -- mukluks, midnight sun
- N -- North Star
- O -- oil
- P -- parka, polar bear
- Q -- quickfreeze
- R -- reindeer
- S -- seal, snowshoe, sinew, soapstone
- T -- toboggan, trading post, totems, tents, tundra
- U -- umiak, ulu (knife)
- V -- venison
- W -- walrus, whale, woodworkers
- X -- xylograph (woodcut)
- Y -- Yuit (men)
- Z -- Zone (frigid)

(MISCELLANEOUS)

1. Illustrate and label picture dictionaries.
2. Assemble current Eskimo and Indian scrapbooks.
3. Visit historic Indian sites in the Twin Cities.
4. Note local identities: Apache Plaza, Chief Theater.
5. List common usages: Pontiac cars, Mohawk haircuts, etc.
6. Observe ethnic dancers at International Institute.
7. Investigate Indian Guide programs at YMCA.
8. Compile alphabetical index of famous Indians.

ADDITIONAL LANGUAGE SKILLS: COMPOUND WORDS

arrowhead	headband
beadwork	headdress
bearskin	longhouse
birchbark	meetinghouse
bowstring	peacepipe
breechcloth	pipestone
buckskin	rawhide
bullboat	seashell
campfire	sealskin
cradleboard	snowshoe
deerskin	soapstone
dogsled	Thanksgiving
driftwood	warpath
dugout	whalebone
driftwood	woodworker
dugout	basketwork
handloom	clamshell

## XII. LITERATURE

### (American Indian Poetry)

Indian poems are about the world they lived in, and are based on the every day experiences of the Indian people who sung or chanted these poems. None of the poems were written down but were sung and told and remembered by tribal members.

Poetry was used only on certain occasions; it was always rhythmic in form, and was chanted or sung, usually to the accompaniment of drums or melodic instruments; and the composers made use of certain stylistic devices recognized as poetic - usually consisting of archaic, tersely suggestive, or imaginative language.<sup>2</sup>

A selection of Indian poems has been included. These poems are about animals, natural phenomena (sunrise, thunder), dreams, and games. Many more are available from books listed in the bibliography.

THE FOLLOWING COPYRIGHTED MATERIALS WERE DELETED:

CHIPPEWA CRADLE SONG<sup>3</sup>

DREAM SONG (Chippewa)<sup>4</sup>

FINGER GAME (Eskimo)<sup>5</sup>

THE SUNRISE (Papago)<sup>6</sup>

FIRST SONG OF THE THUNDER (Navaho)<sup>7</sup>

TWELFTH SONG OF THE THUNDER (Navaho)<sup>8</sup>

GROUND-SQUIRREL SONG (Navaho)<sup>9</sup>

IT WAS THE TURTLE (Arapaho)<sup>10</sup>

## (Legends)

Legends used to be told as an everyday part of Indian life. The tales were important because they explained how the world was created, or where Indians come from, explained natural phenomena (i.e., the behavior of animals, where storms and mountains come from, etc.), or taught good behavior and the consequences of bad behavior, or entertained members of the tribe.

Story tellers were very important people. They had learned legends from older people and would teach them to their children, so the explanation for tribal traditions would not be lost.

A skillful Indian storyteller is actor as well as narrator. His facial expressions are lively, his eyes twinkle, he gestures not only with his hands but with his feet, he changes his voice to fit his characters. When one of his characters sings, the storyteller sings. Sometimes a tale that was delightful when I heard it lacked life when put on paper, for the dramatic quality of the person who related it had been lost.<sup>11</sup>

A selection of legends has been included. The bibliography contains sources for additional legends.

THE FOLLOWING COPYRIGHTED MATERIALS HAVE BEEN DELETED:

MASON LAKE AND THE CRYING LOON<sup>12</sup>  
THUNDER'S SPIRIT POWER<sup>13</sup>  
LEGEND OF THE PEACE PIPE<sup>14</sup>  
TALE OF THE ROBIN<sup>15</sup>  
THE LITTLE BOY AND THE WINDIGO<sup>16</sup>  
THE SUMMER BIRDS<sup>17</sup>  
MYTH OF CREATION (Osage)<sup>18</sup>

XIII. FOOTNOTES

- <sup>1</sup>My Weekly Reader, Vol. 47, No. 5 (March, 1970).
- <sup>2</sup>A. Grove Day, The Sky Clears: Poetry of the American Indians (Lincoln: University of Nebraska Press, 1951), p. 4.
- <sup>3</sup>Ibid., p. 158.
- <sup>4</sup>Margot Astov, ed., American Indian Prose and Poetry (New York: Capricorn Books, 1962), p. 76.
- <sup>5</sup>Day, op. cit., p. 42.
- <sup>6</sup>Ibid., p. 87.
- <sup>7</sup>Ibid., p. 65.
- <sup>8</sup>Ibid.
- <sup>9</sup>Ibid., p. 97.
- <sup>10</sup>Ibid., p. 122.
- <sup>11</sup>Ella Clark, Indian Legends of the Pacific Northwest Coast (Berkeley: University of California Press, 1971), p. 2.
- <sup>12</sup>Ibid., pp. 67;68.
- <sup>13</sup>Ibid., p. 165.
- <sup>14</sup>Johanna Lybeck, Indian Legends (New York: Lyons-Carnahan, 1963.).
- <sup>15</sup>Gerald Vizenor, Anishinabe Adisokan (Minneapolis: Nordin Press, 1970), pp. 41-45.
- <sup>16</sup>Sister Bernard Coleman, Ojibwa Myths and Legends (Minneapolis Ross and Haines, 1962), pp. 14-16.
- <sup>17</sup>Thomas B. Leekley, The World of Manabozho (New York: The Vanguard Press, Inc., 1965), pp. 76, 77, 78.
- <sup>18</sup>Astov, op. cit., p. 96.

### XIII. BIBLIOGRAPHY

#### Indian Books for Young Readers

- Baker, Betty. Little Runner of the Longhouse. New York: Harper-Row, 1962.
- Beatty, Hetty. Little Owl Indian. Eau Claire Wisconsin: Cadmus, 1951.
- Evatt, Harriet. Big Indian and Little Bear. Indianapolis: Bobbs-Merrill, 1954.
- Fenner, Phyllis. Indians, Indians, Indians. New York: Grosset-Dunlap, 1950.
- Friskey, Margaret. Indian Two Feet and His Horse. Chicago: Children's Press, 1959.
- Hader, Berta. Mighty Hunter. New York: Macmillan, 1943.
- Hoff, Syd. Little Chief. New York: Harper-Row, 1961.
- Longstreth, Joseph. Little Big Feather. New York: Abelard-Shuman, 1956.
- Moon, Grace. One Little Indian. New York: Simon-Schuster, 1968.
- Parish, Peggy. Little Indian. Chicago: Whitman, 1950.

#### Reference Books

- The New Book of Knowledge. Volume 9, pp. 152-200. Grolier, 1968.
- The World Book Encyclopedia. Volume 10, pp. 108-149. Field Enterprises, 1968.
- Bureau of Indian Affairs. Indian and Eskimo Children. 1966.

#### Eskimo Books for Young Readers

- Beim, Lorraine. Little Igloo. New York: Harcourt, 1941.
- Brewster, Benjamin. First Book of Eskimos. New York: Franklin Watts, 1952.
- Copeland, Donald. True Book of Little Eskimos. Chicago: Children's Press, 1953.
- Creekmore, Raymond. Lokoshi Learns to Hunt Seals. New York: Macmillan, 1964.
- Encyclopedia Britannica. Eskimo Family. 1962.
- Pine, Tillie. The Eskimos Knew. New York: McGraw, 1962.

- Shannon, Terry. A Dog Team for Ongluk. California: Melmont, 1962.
- Tolbloom, Wanda. People of the Snow. New York: Coward-McCann, 1956.
- True, Barbara. Their First Igloo. Eau Claire, Wisconsin: Cadmus, 1943.

#### Eskimo Reference Books

- The New Book of Knowledge. Volume 5, pp. 284-291. Grolier, 1968.
- The World Book Encyclopedia. Volume 6, pp. 278-283. Field Enterprises, 1968.
- VanRoekel and Kluwe. From Elephants to Eskimos. Unit Six, pp. 147-190.  
New York: Harper-Row, 1966.

#### Indian Resource Bibliography

- Adler, Irving and Ruth. Numbers Old and New. New York: Day, 1960.
- American Heritage. American Indians. New York: Random House, 1963.
- Amon, Alice. Talking Hands. New York: Doubleday, 1968.
- Anderson, A. Squanto and the Pilgrims. New York: Harper-Row.
- Anderson, Lavere. Stories About America to Read Aloud. New York: Wonder Books, 1963.
- Astrov, Margot. American Indian Prose and Poetry. New York: Capricorn Books, 1962.
- Baldwin, Gordon. How Indians Really Lived. New York: Putnam, 1967.
- Battey, Thomas. The Life and Adventures of a Quaker Among the Indians.  
Norman: University of Oklahoma Press, 1968.
- Berke, Ernest. North American Indians. New York: Doubleday, 1963.
- Bleeker, Sonia. Chippewa Indians: Rice Gatherers of the Great Lakes.  
New York: Morrow, 1955.
- Brewster, Benjamin. First Book of Indians. New York: Franklin-Watts, 1950.
- Brindze, Ruth. The Story of the Totem Pole. New York: Vanguard, 1951.
- Bulla, Clyde. Squanto, Friend of the White Man. New York: Crowell, 1954.
- Clark, Ann. In My Mother's House. New York: Viking, 1951.
- Clark, Ella. Indian Legends of the Pacific Northwest. Berkely: University of California Press, 1953.

- Coleman, Sister Bernard. Ojibway Myths and Legends. Minneapolis: Ross and Hainesm, Inc., 1961.
- D'Amato, Janet. Indian Craft. New York: Lion Press, 1968.
- Day, A. Grove. The Sky Clears: Poetry of the American Indians. Lincoln: University of Nebraska Press, 1970.
- Encyclopedia Britannica. Sioux Buffalo Hunters. 1962.
- Fletcher, Sydney. American Indians. New York: Grosset-Dunlap, 1950.
- Ford, Antoinette. Gopher Tales. New York: Lyons-Carnahan, 1938.
- Glubok, Shirley. Art of the North American Indians. New York: Harper-Row, 1964.
- Gorham, Michael. Real Book of Indians. Garden City: Garden City Publishers, 1953.
- Grinnell, George. When Buffalo Ran. Norman: University of Oklahoma Press, 1966.
- Hofsinde, Robert. Indian and His Horse. New York: William Morrow and Co., 1960.
- \_\_\_\_\_. Indian Beadwork. New York: William Morrow and Co., 1958.
- \_\_\_\_\_. Indian Costumes. New York: William Morrow and Co., 1968.
- \_\_\_\_\_. Indian Fishing and Camping. New York: William Morrow and Co., 1963.
- \_\_\_\_\_. Indian Games and Crafts. New York: William Morrow and Co., 1957.
- \_\_\_\_\_. Indian Hunting. New York: William Morrow and Co., 1962.
- \_\_\_\_\_. Indian Medicine Man. New York: William Morrow and Co., 1966.
- \_\_\_\_\_. Indian Music Maker. New York: William Morrow and Co., 1967.
- \_\_\_\_\_. Indian Picture Writing. New York: William Morrow and Co., 1959.
- \_\_\_\_\_. Indian Sign Language. New York: William Morrow and Co., 1956.
- \_\_\_\_\_. Indian Warriors and Their Weapons. New York: William Morrow and Co., 1965.
- \_\_\_\_\_. Indians at Home. New York: William Morrow and Co., 1964.

- Hofsinde, Robert. Indians Secret World. New York: William Morrow and Co., 1955.
- Holling, Holling. Book of Indians. New York: Platt-Munk, 1962.
- Hunt, W. Ben. Indian Crafts and Lore. New York: Simon-Shuster, 1954.
- Hunt, Sarah. Games and Sports Around the World. New York: Ronald Press, 1964.
- Israel, Marion. Dakotas. Chicago: Melmont, 1959.
- \_\_\_\_\_. Ojibways. Chicago: Melmont, 1962.
- \_\_\_\_\_. Apaches. Chicago: Melmont, 1960.
- \_\_\_\_\_. Cherokees. Chicago: Melmont, 1961.
- LaFarge, Oliver. The American Indian: Special Edition for Young Readers. New York: Crown, 1960.
- Leavitt, Jerome. America and Its Indians. Chicago: Children's Press, 1962.
- Leekley, Thomas B. The World of Manabozho: Tales of the Chippewa Indians. New York: The Vanguard Press, Inc., 1965.
- Lyback, Johanna. Indian Legends. New York: Lyons-Carnahan, 1963.
- MacFarlan, Allan. Book of American Indian Games. Chicago: Associated Press, 1958.
- Marriott, Harriet. Indians on Horseback. Eau Claire, Wisconsin: Cadmus, 1948.
- Martini, Teri. True Book of Indians. Chicago: Children's Press, 1954.
- McCracken, Harold. George Catlin and the Old Frontier. New York: Crown, 1959.
- McNeer, May. The American Indian Story. New York: Ariel, 1963.
- Morris, Loverne. American Indian is a Farmer. Chicago: Melmont, 1963.
- My Weekly Reader. Grade 1. Volume 47, Issue 25. March, 1970.
- Pine, Tillie. The Indians Knew. New York: McGraw-Hill, 1957.
- Thompson, Hildegard. Getting to Know the American Indians Today. New York: Coward-McCann, 1965.
- Tomkins, William. Indian Sign Language. New York: Dover Publications, 1969.
- Tunis, Edwin. Indians. Cleveland: World Press, 1959.
- Verrell, Alphens. Foods America Gave the World. New York: Page, 1937.
- Vizenor, Gerald, (ed.). Anishinabe Adisokan. Minneapolis: Nordin Press, 1970.